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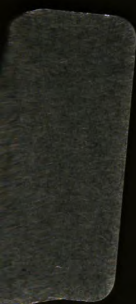
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**HINDU CHRONOLOGY**  
**• AND**  
**ANTEDILUVIAN HISTORY.**



**HINDU CHRONOLOGY**  
**AND**  
**ANTEDILUVIAN HISTORY.**

**BY**  
**S. R. BOSANQUET,**  
**AUTHOR OF 'NEW LOGIC,' 'INTERPRETATION OF SCRIPTURES,'**  
**ETC. ETC.**



**LONDON:**  
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# HINDU CHRONOLOGY

AND

## ANTEDILUVIAN HISTORY.

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I WISH to introduce to notice what appears to me to be a very extraordinary book: one which seems to be entirely unnoticed and unknown; yet, perhaps, as worthy as any of study and use by the theological antiquarian. There is something remarkable in the way in which it came to my notice and possession.

I saw it advertised in a catalogue of second-hand books by the title *Key to Hindu Chronology*; and as the price was moderate and the subject promising, I sent for it, and began reading it. I soon found that I had got hold of a book of very remarkable pretensions: which professed to give information about matters of early and antediluvian history, which were generally, if not entirely, unknown; and that these professed to have been

derived by the author from the most learned Brahmins through a long-continued and familiar intercourse. But I had hold of the second volume; and by comparing I found that I had two second volumes of the work, they being marked volumes 1 and 2 on the cover. I immediately wrote to the bookseller to get me, if possible, volume one, at whatever cost; and I had small expectation of possessing myself of what I so much desired. The bookseller sent me by return two first volumes, these also marked volumes 1 and 2 on the back, which must have been bound up at the same time as the others, with a corresponding mistake. Thus I had two complete copies of the work; and I sent for a third, if possible,—which I obtained; and I have since learned, by inquiry, that no more copies are to be had. The third copy I gave to an intelligent friend, hoping to get a valuable opinion in correction or confirmation of my own, but this assistance was never furnished me.

The book, as I have said, is written by one who professes to have been intimately conversant with Brahmins, who imparted to him the scientific principles of Hindu religion and chronology; and he must have been himself deeply learned in the Hindu, Chaldean, Egyptian, and classical literatures. The work was printed in 1820, and published at Cambridge; in London, by Rivington; at Oxford,

and at Bath. It is not in the library of the Asiatic Society.

The following was the reply which I received from the Secretary of the Royal Asiatic Society to my inquiry whether the author's name was known, and if a copy of the book was in the Asiatic Society's library:—

‘All my endeavours to find out something about the *Key to Hindu Chronology* have failed, nor do I find the work quoted in any book of note in Indian antiquities and history. Mr. Norris, Mr. Thomas, and Professor Goldstücker, know nothing of it.’ \*

\* The whole title is

A KEY  
TO THE  
CHRONOLOGY OF THE HINDUS;  
IN  
A SERIES OF LETTERS,  
IN WHICH  
AN ATTEMPT IS MADE TO FACILITATE THE PROGRESS  
OF CHRISTIANITY IN HINDOSTAN,  
BY PROVING THAT THE PROTRACTED NUMBERS OF ALL ORIENTAL  
NATIONS, WHEN REDUCED, AGREE WITH THE DATES  
GIVEN IN THE HEBREW TEXT OF  
THE BIBLE.

—  
IN TWO VOLUMES.  
—

CAMBRIDGE:  
PRINTED BY J. SMITH, PRINTER TO THE UNIVERSITY,  
FOR F. C. AND J. RIVINGTON, LONDON;  
AND SOLD BY DEIGHTON AND SONS, NICHOLSON AND SON, AND R. NEWBY, CAMBRIDGE;  
J. PARKER, OXFORD; AND J. UPHAM, BATH.

1820.

The author, therefore, was quite unknown ; but he must have been a man of considerable mathematical power ; and I conjectured that, having returned from India, he retired to his rooms at Cambridge, and there wrote this treatise in retirement and without communication with the world ; and I should have thought that the writer had never published a book before, for though elaborate, it is not well written and arranged ; the press was never corrected, and it is full of misprints ; and that, in a treatise where extreme accuracy was required, the demonstrations and calculations being made upon long arrays and tables of figures and proportions. There are long lists of Errata, hastily prepared, which are themselves full of omissions and errors.\*

The treatise is a series of letters, written professedly to a young missionary going out to India, cautioning him not to despise and deride the Hindu theory of religion, which is based upon extensive learning, and wrought into an elaborate and intricate system, contrived and perfected by most abstruse efforts and powers of mind, in which the Asiatics greatly excel above Europeans and other nations, and in which abstractions, scientific and mathematical, they delight to revel and exercise themselves. It is notorious that Asiatics exceed

\* What I afterwards ascertained respecting the author will be presently noticed.

Europeans in diplomacy and subtlety of mind. If any should wish to acquaint themselves with the mental powers of the Hindus they will find a good example in the Bhagavat-Gita of their metaphysical religious doctrines. Like every other religion theirs has been perverted into a scientific and philosophic theorem.

Priesthoods have always, from the beginning to the present time, aimed at keeping knowledge from the laity; and for that purpose have made religion an enigma, and perverted the simplicity of it. The authors of the Brahminical worship have carried this to the greatest excess; and to this end have exercised in the extreme the great powers and subtleties of the Asiatic mind. Their delight is naturally in deep problems and ranges of thought, in profound heights and depths, the contemplation of vast, overwhelming periods of time, and the expressing these in long, appalling ranges of figures, which they elaborate and work with wonder-working cleverness into a consistent and perfect system, which strains the mind and astonishes, while all the time the whole is a mere fiction and formula, under which is concealed the simple truth, which is capable of matter-of-fact solution and demonstration. All this will be explained and illustrated presently. In the meantime I will here mention some of the uses and conclusions to which the solution of these problems

leads, which are the intention and pretension of the treatise.

The author professes to give the key and cypher which, applied to these vast and seemingly immeasurable arrays of figures, reduces them simply and exactly to the Mosaic chronology, and he says that the Brahmins themselves know it, and have explained it to him ; and the principle by which this reduction is made, and the problem worked out and demonstrated. So perfect and accurate is the system, that the Brahmins say, and the quotients show demonstrably, that the Hebrew Bible which we have in use is the true test and standard of chronology ; and that neither the Samaritan nor the Septuagint versions are, for their dates, of any worth or authority. The Hindu chronology places the era of the Flood exactly in the year of the world 1656 ; and only the date of our Lord's birth in A.M. 4002, instead of 4004, according to our reckoning.\*

The main feature of curiosity and interest in this work is, that it professes to give important details of history in the antediluvian world, all illustrative of, and not one of them inconsistent with, the Mosaic account ; and supplying very many matters which are explanatory and neces-

\* It is remarkable that Mr. J. W. Bosanquet has, in his recent chronological researches, placed the birth of our Saviour two years earlier than the hitherto received date.

sarily implied in Moses' compendious history, and altogether complementary to it. These details will be given later; and here I will only observe that this is the primary difference between this author and Sir William Jones, Maurice, Wilford, and others in general estimation—that all these begin the Hindu history and chronology with Noah—making the solar and lunar dynasties of kings of the whole world—which were in fact the races of Seth and Cain—postdiluvian. This author supports his view by the authorities of Berosus, Manetho, the Talmuds, and other fragments of the most ancient histories.

To disagree with Sir William Jones, of course, is a heresy. Every new opinion is a heresy. But to make an opinion a heresy there must be a received doctrine; and it so happens that in this case there is none. Sir William Jones does not profess to interpret the chronological figures and tables of the Hindus, he simply rejects them and turns them into ridicule. These are some of the expressions of Sir William Jones with respect to them. I will only interpose the observation here, that many of our author's tables and statements are derived from Sir W. Jones's works, and that whenever I have referred to the quotations I have found them correct.

The following is Sir William Jones's estimation of Hindu chronology, quoted by my author, Vol. I.,

p. 132, but copied by me direct from Sir W. Jones's works, Vol. IV., p. 22, &c.

'The received Chronology of the Hindus begins with an absurdity so monstrous as to overthrow the whole system; for having established their period of seventy-one divine ages as the reign of each Menu, yet, thinking it incongruous to place a holy personage in the times of impurity, they insist that the Menu reigns only in every golden age, and disappears in the three human ages that follow it, continuing to dive and emerge, like a waterfowl, till the close of his *Menwantara*. The learned author of the *Puranart'hapracasa*, which I will now follow step by step, mentioned this ridiculous opinion with a serious face; but, as he has not inserted it in his work, we may take his account of the 7th Menu according to its obvious and rational meaning, and suppose that *Vaivasvata*, the son of *Surya*, the son of *Casyapa*, or *Uranus*, the son of *Marichi*, or *Light*, the son of *Brahma*, which is clearly an allegorical pedigree, reigned in the last golden age, or, according to the Hindus, three million eight hundred and ninety-two thousand eight hundred and eighty-eight years ago (3,892,888 years). But they contend that he actually reigned on earth *one million seven hundred and twenty-eight thousand* (1,728,000) years of mortals, or *four thousand eight hundred* (4,800) years of the gods; and this opinion is another monster so repugnant to the course of nature and to human reason that it must be rejected as wholly fabulous, and taken as a proof that the Indians know nothing of their sun-born Menu but his name and the principal event of his life; I mean the universal Deluge, of which the three first Avatars are merely allegorical representations, with a mixture, especially in the second, of astronomical mythology.'

I make this quotation merely to show that



Sir W. Jones did not pretend or attempt to interpret the Hindu chronology, but on the contrary contemned it and turned it into ridicule. If our author is successful in explaining these and other similar arrays of figures, and in applying and identifying them exactly with our own Bible chronology and history—and adding by means of it many interesting and illustrative events to Moses' compendious narration of facts—it must appear that there is opened a new and important field of inquiry in the matter of Biblical archæology and chronology.

Mr. Wilford also — another antiquarian in Hindu chronology—as quoted by our author (Vol. i. p. 232), pronounces that 'the Hindu systems of geography, chronology, and history, are all equally monstrous and absurd.' It is much the same with Maurice, in his *Indian Antiquities*.

These hitherto accepted authors do not profess to understand the Hindu traditions, and at least they leave the field open to any one who shall endeavour to interpret them. The fundamental error, according to our present author, is in their supposing all Hindu history to begin with the Flood; and in not investigating the arithmetical enigmas in which the pundits have couched and concealed the truth. And if our anonymous authority shall demonstrate the existence of authentic antediluvian history in the Hindu, Chaldean,

Egyptian, Syrian, and other records ; and shall also decypher these elaborate figures, and reduce them to a perfect, consistent, and authentic system—then he will justify his advice to missionaries not to despise and ridicule what they do not in the least even endeavour to understand ; and that they turn their contempt upon themselves by despising what is beyond the reach of their minds and knowledge, and warrant the deeply-informed Brahmins in shutting their ears to the missionaries of Christianity, and obstruct and defeat their own aims and efforts.

The following is another quotation by our author from Sir W. Jones's works, showing his estimate of the value of Hindu chronology :—

‘The aggregate of the first four ages constitutes the extravagant sum of four millions three hundred and twenty thousand years, which aggregate multiplied by seventy-one is the period in which every Menu is believed to preside over the world. Such a period one might conceive would have satisfied Archytas, the measurer of the sea and earth, and the numberer of the sands ; or Archimedes, who invented a notation that was capable of expressing the numbers of them : but the comprehensive mind of an Indian chronologer has no limits, and the reigns of fourteen Menus are only a single day of Brahma ; fifty of which days have already elapsed, according to the Hindus, from the time of the creation. All this puerility may be an astronomical riddle, alluding to the apparent revolutions of the fixed stars, of which the Brahmins make a mystery, but so technical an arrangement excludes all idea of serious history.’

Yet in spite of this ridicule, those figures admit of a perfect solution. The 4,320,000 has a definite meaning, as will be presently explained ; and this sum is the fixed foundation of their chronological system. It is not an astronomical, but chronological figure, and, when explained, will show that one of the most laborious and deepest of inquirers has only laid a foundation, and reached a certain point ; and that his contempt of a system which he professed not to understand, ought not to condemn or discourage the further labours of those who would build higher, by the use among others of the valuable materials which our author has brought to the notice of historical and biblical archæologists.

I will here give some account of what I have ascertained respecting the anonymous author of this work. Knowing as I do that no propounder of a new doctrine or inquiry will be listened to, unless he has a reputation, I thought it necessary, in order to bring his treatise into notice, to ascertain his name ; and whether he was the author of any other works, and whether he held any position which gave him special opportunities of information. Accordingly I made a journey to Cambridge, where the work was printed at the University press ; and my first visit was to the librarian. By a strange coincidence, the work was lying on

the library-table; it had just been presented to the University library by Dr. Corrie, the master of Jesus College, he having found it among his books, and considered that it ought to be in the University library. He did not know how he came by it; but his brother had been Bishop of Madras, in the neighbourhood of which, at Dindigul, our author was principally resident. It is likely, therefore, that his brother had given it to him. But he could give me no further help respecting it.

I next visited the University Press, where the work was printed, hoping that they might have a memorandum of the author; but their records went back only to 1827, the publication having been in 1820.

Professor Cowell, the Cambridge Professor of Sanscrit, did not countenance the work, or its theory. The word 'matire' was unknown to him. He particularly noticed that the words *matire*, *chinon*, *venidique*, used as divisions of time by our author, have French terminations, and are not at all like Sanscrit words. This point is especially interesting in connexion with the information which I afterwards obtained. Thus I left Cambridge without having learned the name of the author, or ascertained anything material to my inquiry.

I then proceeded to Oxford, where my first

inquiry was at the Bodleian Library. There I ascertained at once that they had the book there, and that the name of the author was Alexander Hamilton. Here my information ended for the time. And the Sanscrit professor, Monier Williams, knew nothing about matires, and doubted the use of such a measurement of time.

It will be found observed (at the foot of Table I.) that another measurement of time in use—and that which alone was known by Sir W. Jones—is by nimeshas. I also found that it is the present opinion of Sanscrit Professors that all the history and chronology of the Hindus—following Sir W. Jones—is postdiluvian.

But it happens that there is now a Pundit at Oxford studying for his degree and the profession of the law, intending to practise at Calcutta—a very young man, but of extraordinary learning and attainment, knowing already five languages. This learned Pundit attends Professor Monier Williams's lectures, and assists him in illustrating Sanscrit grammar to his pupils. This Pundit, by name Shyámaji Krishnavarmá, took a great interest in the subject. He believes, with the author, that the early history of the Hindus is antediluvian. But he told me much more than this. He turned to his Sanscrit books, and showed me that the word in Sanscrit was not 'matire,' but mātra (with the first syllable long

and broad)—that mātra was not, like nimesha, the twinkling of an eye, but the measure of the voice, and of time, in pronunciation; and that Hindu rhythm and poetry are entirely founded upon it:—that the time of a consonant is one mātra, the time of a vowel two mātras, and the time of a diphthong three mātras. Thus he verified the entirely new knowledge to English students of Hindu learning, gained by this author, of division of time by matres. I afterwards learned how the author came to use these French terminations; for, though no person of the name of Alexander Hamilton graduated at Cambridge, yet I learned at the British Museum library that he was for twenty-five years a member of the Bengal Asiatic Society, and that he was associated with a Frenchman named Langlès, in editing a catalogue of the Sanscrit MSS. in the Bibliothèque Impériale at Paris; this explained his use of French terminations in the words matre, chinon, venidique;—also that M. Langlès was the author of a great many other works; but that he had not a reputation for very profound learning. A Captain Alexander Hamilton published a work on India in the last century, and he may have been his father. It happened that Dr. Edward Hamilton, Dean of Salisbury, graduated at Cambridge in 1816, four years before the date of this book, and might, I thought, have procured its being printed at the



# TABLE I.

## TIME IN MATIRES.

MATIRES.			PROPORTION.	YEARS.	
1	wink of the eye*				
2	2 Matires . . . =	1 Chiperon. (5 Chiperons = 1 Second.)			
20	10 Chiperons . . =	1 Chinon (= 5 Seconds).			
240	12 Chinons . . . =	1 Venidique. (2½ Venidiques = 1 English Minute.)	8 4	400	1
14,400	60 Venidiques . . =	1 Naigue. (2½ Naigues = 1 English Minute.)	6 3	300	2
108,000	7½ Naigues . . . =	1 Saman (of 3 Hours).	4 2	200	3
432,000	4 Samans, of 3 hours =	1 Saman (of 12 Hours).	2 1	100	4
864,000	8 Samans, of 3 hours =	1 Day.			
12,960,000	15 Days . . . =	1 Parouvan (= ½ a Month).			
25,920,000	2 Parouvans . . =	1 Month (of 30 Days).			
311,040,000	12 Months . . . =	1 Year (of 360 Days).			
31,104,000,000	100 Years† . . =	The life of man.			1
311,040,000,000	1000 Years . . =	The life of Brahma.			

Another mode of dividing time is by Nimeshas, which are also twinklings of the eye.

‡ 18 Nimeshas . . .	=	1 Cash'ta.
30 Cash'tas . . .	=	1 Cala.
30 Calas . . . . .	=	1 Mahurta.
30 Mahurtas . . .	=	1 Day of 24 Hours.

These multiplied together make 486,000 Nimeshas :  
= 864,000 Matires (vol. i. p. 20).

\* This, as explained by the Pundit, is an error. It is a measure of time in pronunciation, viz., the time of a consonant.

† = 36,000 Days, which is the great Saros, or 100 years, of the Chaldeans. (See Apollodorus, in Cory's *Fragments*.)

‡ This division of time is found in Sir W. Jones's *Works*, vol. vii. pp. 101-2.

\* A Sadrijuga  
= a half day  
∴ 2 Sadrijuga  
is said to have cre  
30 whole days  
12 months ma



# TABLE II.

AGES.	DAYS : FOR YEARS.                      IN MATIRES.
1st Age, or Crita-jugen (the age of virtue).	1,728,000
2nd Age, or Trita-jugen	1,296,000
3rd Age, or Dwapara-jugen (when sin and virtue were equal).	864,000 (N.B. = 1 Day in Matires.)
4th Age, or Cali-jugen (age of sin).	432,000 (N.B. = 12 Hours in Matires.)
N.B.—The Gold, Silver, Brass, and Iron Ages.	<hr/> 4,320,000* (= 120 hours, = 5 Days in Matires.) <hr/>
	× 2 = 8,640,000 = 240 Hours, = 10 Days of Brahma, and × 1000, = 10,000 Days (called years) of Brahma.

5th, or divine age (i. 14).

of Brahma.

1 day = 1 whole day, i.e. a day and night of Brahma = 8,640,000 years (in the first half of which he created the world; in the second half, or night, he is said to rest, and the world to decay (i. 14).)

1 month (= 60 Sadrijugans) make one of his months.

1 year = 12 months; 100 years his life.

Thus: 1 day = 8,640,000 × 30

= 1 month = 25,920,000 × 12

= 1 year = 3,110,400,000 × 100

= 100 years = 3,110,400,000, the life of Brahma (i. 14).

N.B. The life of Brahma is also said to be 2000 sadrijugans.



University press ; but he replied to my inquiry that he was not his relation. His letter to me, of December 20th, 1879, must have been one of the last which he wrote before his death early in 1880.

The first thing to be informed of is the Hindu divisions of time.

The history of the world is divided into four ages—the Crita age, or Jug ; the Trita age ; the Dwapara age ; and the Cali age—as set forth in the annexed Table II.

Time itself, agreeably to their fondness for minute measurement and multiplicity of figures, is reckoned—not by minutes and seconds, but by matires, or twinklings of the eye, of which there are 10 in a second, and 600 therefore in a minute. Their divisions of the day and year also are quite different from ours, and much more numerous, viz., into matires, chipérons, chinons, venidiques, naiques, samans, days, parouvans, and months—as set forth in Table I.

Here we have the 4,320,000 years which obtain Sir W. Jones's ridicule. They require to be explained, for they are fundamental in the whole Hindu system.

The Crita jug is 400 years ; the Trita jug is 300 years ; the Dwapara jug is 200 years ; the Cali jug is 100 years : making together 1000 years.

How then do these four Jugs comprise the whole period of the duration of the world ?

The way is this :—The first three Jugs, or human ages, equal 900 years. But the fourth age, —though enigmatically said to be (following out the proportion, 4, 3, 2, 1) 100 years only,—comprehends, in their theory, all the rest of time, of whatever length it may be, to the end of the world ; and the Cali age, though called 100, is composed of regular consecutive years of whatever number they may be ; and (900 years having elapsed in the three first ages) the years of the Cali age commence and proceed in regular order and number, viz. 1, 2, 3, &c. &c., beginning from the year 901. Thus, the year A.M. 901, is the year 1 of the Cali age ; the year 902 is the year 2 of the Cali age. The year A.D. 1 (supposing our Lord's Incarnation to have been in A.M. 4002, as the Hindus reckon it to have been), was  $900 + 3102 = 4002$ , viz. the year 3102 of the Cali age. The year 1787, when Sir W. Jones wrote,  $4002 + 1787 = \text{A.M. } 5789 - 900 = 4889$  of the Cali age.

This is the first and simplest principle of their Chronology. But what are the respective long catalogues of years appended in the above Table, in the next column, to the four several ages or jugs, amounting, when summed up, to the mysterious number, 4,320,000, of such important meaning

and use : of which we have now to give an account?

We must constantly bear in mind that the object was to construct an enigma, in order to keep their knowledge from the vulgar ; and we must add to that the aptness of the Asiatic mind for abstruse and elaborate calculations. And with these they have contrived a system, which, however intricate and various in its parts, is yet consistent with itself and, seemingly, perfect.

We all know the curious arithmetical problems and theories to which figures may be applied. These progressive arrays of figures, then, are thus formed :

100 years (the life of man) multiplied by 360,\* becomes 36,000 days.

36,000 is multiplied by 6, in honour of the six subdivisions of a day, from matires to samans (see first Table), = 216,000 ( $36,000 \times 6 = 216,000$ ), and this number, 216,000, is made the basis of all their calculations.

216,000 is multiplied by 2, to commemorate the period when the virtues and vices of mankind were equal :—

$216,000 \times 2 = 432,000$ . And this, it will be seen (Table II.), is applied to the last, the Cali jug, the age of sin.

\* 360 days was the length of the earliest historic year. The Hindus used other years : viz. of 355 days, of 357 days, and of  $365\frac{1}{4}$  days, the true year.

216,000 is multiplied by 4, to commemorate the four Vedas :—

$216,000 \times 4 = 864,000$ ,\* and this they apply to the Dwapara jug ; the third age (see Table II.).

216,000 is multiplied into 6, to commemorate the four Vedas and the two Shasters :—

$216,000 \times 6 = 1,296,000$ . This is applied to the Second age, the Trita jug.

216,000 is multiplied by 8, to commemorate the eight corners of the world :—

$216,000 \times 8 = 1,728,000$ . This is applied to the first age, the Crita jug, which is considered the age of virtue.

These proportionate multipliers (2, 4, 6, 8) are in the same proportion as 1, 2, 3, 4, the theoretical proportions of the jugs, or ages, to one another, though, as above mentioned, the last, the Cali Jug, is not, in its chronological use, one hundred years.

The sum of all these four ages, that is, of the theoretical series of figures attributed to them, is the theoretical number, 4,320,000. These numbers are, in the form in which they have been arrived at, 'days,' viz. they are multiples of 36,000, the

\* Note that this 864,000 is the number of Matires in one day (see Table I.) In Table II. this 864,000 represents 'days;' in Table I. it represents Matires. The bases are quite different, and have no relation to one another. Yet this coincidence is a fact upon which they found some of their enigmatical calculations.

number of days in 100 years. But by another theoretical fiction, they are called 'years.' And these 4,320,000 years are a 'divine age,' a 'Sadri-jugan;' they are a day of 12 hours, or a half-day of Brahma. His whole day of 24 hours, being 8,640,000, viz. two Sadrijugans (during one of which he is supposed to act, and during the second to sleep: before waking, and proceeding to a new creation). The 'Life' of Brahma is 2000 Sadrijugans.

These two Sadrijugans (8,640,000 years) being a day and night—a whole day of Brahma,—30 such days make one month, and 12 months one year, and 100 such years make the life of Brahma, viz.  $8,640,000 \times (30 \text{ days} \times 12 \text{ months}) 360 = 3,110,400,000 \times 100 = 311,040,000,000$ , namely, 'Three hundred and eleven thousand and forty millions:' equal, says our author, 'to a thousand years of Brahma.' But the above summation makes only 100 years; and 2000, not  $200 \times 360$  Sadrijugans, are the life of Brahma.

'From these numbers,' says our author, 'a cypher is formed, in which all antediluvian records are kept.'

Now, compare Table II. with Table I.

Table II. is an enumeration of 'days.' Table I. is an enumeration in matires.

In the 2nd Table, the Cali jug, 432,000, is the same number of days as there are (Table I.) matires

in 12 hours, or half a day ; therefore 4,320,000 (being ten times as much) is equal to five whole days in matires ; therefore, 4,320,000, the summation of all the four ages, is symbolical of five days,\* and five days multiplied by 71 = 355, which is the length of the Savan† year. So that a Menwantara (an important period in Hindu computation) is said to be 71 divine ages, *i.e.*, 71 years,—represented by the following figures :  $306,720,000 = 4,320,000 \times 71$ ,—called ‘years.’ So that  $4,320,000 \times 71$  years, and 1 (Savan) year, all mean the same thing.

Another calculation, from a Sadrijugan being five days,—and two Sadrijugans, therefore, ten days—is, that 2000 Sadrijugans, being the life of Brahma, are ten thousand whole days ; and (days becoming years when applied to the gods) 10,000 years : which is the great day, or life, of Brahma.

And this prepares us for the next theoretical

	Matires.	Hours.	Days.
* Thus :	1,728,000	= 48	= 2
	1,296,000	= 36	= $1\frac{1}{2}$
	864,000	= 24	= 1
	432,000	= 12	= $\frac{1}{2}$
	<hr/>	<hr/>	<hr/>
Total	4,320,000	120	5 days.

† The Savan year was the sum of the twelve moons or months which are completed in a year. It is the same as the Jewish year. The Hindus had other years of 357, 360, and  $365\frac{1}{4}$  days, as mentioned before.



demonstration and Table. For this is the next fact in their enigmatical chronology.

A day, an age, the life of Brahma being 10,000 years, viz., the sum of the human ages (400, 300, 200, 100, which make a thousand), multiplied by 10 (see the next Table III.) they add a morning and an evening twilight to each of these ages, and to the day, or life, of Brahma. The twilight of each age is the tenth part of the corresponding age of Brahma, viz. hundreds for thousands, therefore the morning twilights are the four human ages, amounting together to 1000, and the evening twilights are the same, and these twilights of 1000 each, being added to 10,000, the day of Brahma—the whole day or life of Brahma—is 12,000 years, as is to be seen in the following Table 3 :\*—

TABLE III.

	Twilight A.M.		Ages.		Twilight P.M.		Divine Ages.		Mortal Years.
Crita	400	+	4000	+	400	=	4800	=	1,728,000
Trita	300	+	3000	+	300	=	3600	=	1,296,000
Dwapara	200	+	2000	+	200	=	2400	=	864,000
Cali	100	+	1000	+	100	=	1200	=	432,000
	<u>1000</u>		<u>10,000</u>		<u>1000</u>		<u>12,000</u>		<u>4,320,000</u>

The figures in the last column are the same as in Table II., and the sum of them, 4,320,000, being 'days,' as shown above, when divided by 360 becomes 12,000 years :—thus,  $\frac{4,320,000}{360} = 12,000$ .

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\* This scheme of the life and work of Brahma is found in Sir William Jones's *Works*, vol. vii. pp. 102, 103.

Of this 12,000 years—a whole day, a day and night of Brahma—Brahma is said to wake and create in the daytime, viz. for 6000 years, and to sleep during the night, or the other 6000 years, after which he wakes again, and begins a new creation.

This duration of the world for 6000 years, before its repose and subsidence into a condition similar to the millennium, is coincident with the expectation of the Jews, and with a general expectation.

A meaning is given to the two twilights. The first twilight of 1000 years, is the four (human) ages = 1000 years, during which mankind declined from virtue to vice (the Crita being the age of virtue, the Cali the age of vice, and the Dwapara, the age when virtue and vice were equal). The last twilight, of 1000 years, it is supposed will be divided into two 500 years, during the first of which Narayana (the Spirit) will return and sojourn on earth with the saints and prophets, for the purpose of judging all departed souls, preparatory to the decree of the Almighty, which will occupy the remaining 500 years. This also has a still closer analogy to our expectation of a millennium.

The Institutes of Menu explain a year of mortals to be a day and night of the gods, or regents of the universe; their day being the northern, and

their night the southern course of the sun. We have seen also that a day of Brahma is the duration of the world.

The remarkable and exact analogy of these several periods has suggested itself to the ingenuity and imagination of the pundits,—by whom these several periods and their phenomena have been identified, and, as it were, confused :—days, years, and the world's course, having a wonderful similarity, and being capable of and inviting almost the same expression. Day ceases and sleeps in night ; and the dawn of morning awakes again to a new life and course, and, as it were, a new creation. The year closes, and sleeps, and, as it were, dies in the winter ; from which it awakes and lives, and renews life again, with a new history, and revolution, and creation. The world, and nations, with their ever-repeated changes of form and fashion, of renewal and age, of progress and decline, constantly suggest the parallel of day and night, of sleep and waking, of life and death ; and the facilities which figures afford for intricate problems and solutions, exercised their ingenuity and capacity for complicated and extensive ranges of thought and calculation, upon these analogies.

The Hindus have other modes of dividing time : which seem further to complicate their already intricate problems of periods.

The division above used is by *matires*, of which there are ten in one of our seconds.

The division now to be mentioned is by *nimeshas*, *cash'tas*, *calas*, and *mahurtas*.

18 Nimeshas (or twinklings of an	
eye) . . . . .	= Cash'ta.
30 Cash'tas . . . . .	= 1 Cala.
30 Calas . . . . .	= 1 Mahurta.
and 30 Mahurtas . . . . .	= 1 day of 24 hours.

These multiplied together make 486,000 *nimeshas* in a day; and as there are 864,000 *matires* in a day, the proportion of a *nimesha* to a *matire* is as 1.77777 *nimeshas* = 1 *matire*.

A Cash'ta (18 <i>nimeshas</i> ) = 32 <i>matires</i> (or 8 Indian seconds)	= $3\frac{1}{8}$
	European.
A Cala . . . . .	= 960 <i>matires</i> (or 4 Indian minutes) =
	1' 36".
A Mahurta . . . . .	= 28,800 <i>matires</i> (or 2 <i>naiques</i> ) = 48.'
30 Mahurtas . . . . .	= 864,000 <i>matires</i> (or 8 <i>samans</i> ) = 24
	hours.

This, says our author, makes no alteration in the calculation of a *Menwantara*, which is and ever was symbolical of one year, or of the renewal of creation at the return of the vernal equinox.

(If this be so, then as a *Menwantara* is  $71 \times 5$  days — 355 days (a *savan* year) then there must be 30 *mahurtas* (= 24 hours)  $\times 5 = 150$  *mahurtas*  $\times 71$ , to make a *menwantara*. This our author does not notice.)

All these arrays and problems of figures may seem very absurd, and be supposed worthless, as Sir W. Jones, and Maurice, and Wilford, and Bryant, and others have supposed them. But the value of a thing is in its application and its use. These inquirers undervalued and despised them, because they did not understand them, and could not apply them. The above problems and calculations are scientific and theoretical, and may be thought merely speculative. But this has been demonstrated, that they have a consistency and a fitness, and have definite meaning and application, at least in a scientific sense, a sense which all these authors did not fathom and arrive at. They were, no doubt, invented and framed with a secondary purpose, in order to conceal knowledge from the vulgar, which has been the aim of all priests; and Moses seems to have been the first teacher of religion who desired to make revelation and knowledge plain; and what he did seems to have been to interpret and expose these riddles, and make plain the primeval and antediluvian doctrines of the Vedas: on which the Shasters, and Puranas, and the Institutes of Menu, and numerous others, seem only to have been imperfect comments.\*

\* The Vedas themselves were of different dates. The Hindus distinguish the fourth from the three first. The Rig-veda (the fourth), of which we have now a translation, is a book of hymns to deities supposed to be already known, and

The above systems then are theoretical, abstract, scientific, speculative. Let us now approach their interpretation and historical application, and examine the conclusions they contain, whether for information or concealment.

To draw favourable attention to our author's information, I will introduce his historical revelations by two of his simplest solutions.

1. The Egyptians and Arabians (and their mythologies were derived from the same source as those of the Hindus) reckoned the duration of their dynasties to be thirty-six thousand, five hundred and twenty-five (36.525) years.\* The notation of this number is made by putting a dot after the 36. Alter this by putting the dot after the following 5, then it becomes 365.25, viz. 365 days and  $\frac{25}{100}$ , i.e. a quarter of a day, which is as near as can be the actual length of our year. And the 36.525 years turn out to represent one Julian year, the period in which vegetable life dies, sleeps, and revives again.†

2. The next solution is as neat and remarkable. Genesis, chapter vii. verses 4 and 10, says, 'Yet seven days, and I will cause it to rain upon the

has nothing of the character of a revelation, or of systematic instruction.

\* This is stated in the Old Chronicle of the Egyptians, found in Cory's Fragments, from Syncellus and Eusebius.

† *Key to Hindu Chronology*, vol. ii. pp. 134-5.

earth.' 'And it came to pass, after seven days, that the waters of the flood were upon the earth.' The Hindu text says that the Deity descended in the form of (the prophet) Buddha, foretelling the Deluge in these words, 'In seven days all creatures that offend me shall be destroyed by a deluge.'

Our author, after considering the unlikelihood that the instruction to take of all clean beasts and of birds by sevens should have been given only seven days before the flood commenced (but there is nothing unprecedented in a prophetic expression having two applications), proceeds to show how 'seven days' expresses in the Hindu cypher 1656 years, thus :—

One day of twenty-four hours contains 864,000 matires (as appears above in Table 1), seven days are therefore made up of  $(864,000 \times 7 =)$  6,048,000 matires (here representing days). Now,  $6,048,000 \div 360$  (days) = 1680 prophetic years: and 1680 prophetic years (of 360 days) equal 1656 Julian years (of  $365\frac{1}{4}$  days), which gives the exact date of the Flood, A.M. 1656.\*

3. Take a third example of the use of the Hindu cypher.

Jared (Rama Chandra) was born A.M. 461.

If they wished to record the period when Rama

\* *Key to Hindu Chronology*, vol. i. p. 174.

Chandra was born (A.M. 461), they would most probably say, in the 263,520th year of the second age (that is, of the 2nd age, beginning A.M. 401, and lasting 300 years). For the proportion that 263,520 bears to 61, is the same as 1,296,000 (the conventional number of the 2nd, the Trita age (see the second Table) bears to 300 (the actual years of the Trita age).

Or, they might take the remaining number of years of the second age, 1,032,480,\* and adding it to the whole of the third age, and that portion of the fourth, which is past, say, 1,901,397 years ago. For,  $1,032,480 + 864,000$  (the number of the third age)  $+ 4917\dagger = 1,901,397$ .

But if they intended to denote the same period, A.M. 461, as the epoch of an event, or an exploit performed by an avatara (viz. in this case Rama Chandra) in the course of his life (and not the day of his birth) they would say in the 6th Menwantara, and the 35th divine age of the first Calpa, or day of Brahma, because  $461 \div 71 = 6\frac{5}{71}$ , or six Menwantaras, and 35 divine ages. For 71 is (in this

$$\begin{array}{r} * \text{ 1,296,000} \\ \text{263,520} \\ \hline \text{1,032,480} \end{array}$$

† For, as explained before, the Cali age, the current age, is reckoned in actual current years from A.M. 900, the sum of the three first ages, and  $4917 + 900 = 5817$ , i.e. A.D. 1819, when our author wrote.



case) a Menwantara, and a year is a divine age ;—  
and 71 (a Menwantara).

$$\begin{array}{r} 6 \\ \hline 426 \\ 35 \text{ years.} \\ \hline 461^* \end{array}$$

These are examples of the riddles framed and solved by the Brahmins. We are now prepared to rehearse some of the historical dates and facts which the pundits have recorded in these chronological enigmas.

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As we have already said, much of this history is antediluvian, which gives to it its interest. And this is the correction it furnishes of the chronology of Sir Wm. Jones, and Maurice, and Wilford, and others, who have not attempted to penetrate this mystery, and have been prejudiced by despising schools of learning and men of greater stretch of thought, and ideas, and powers of mind than themselves, and conceiving that the history of the world *must* have begun with Noah, and that all wisdom and learning was the prerogative of Christians.

The names of the patriarchs are different in Sanscrit from what they are in Hebrew : as they are from either in Berosus, in Sanchoniatho, and Manetho, and from each other. Most of them

\* *Key to Hindu Chronology*, vol. i. p. 184.

have a meaning, as they have in the Hebrew, and these meanings often serve as a help to identify them, and to justify the application which is made by our author.

Swayambuva,—the ‘son of the self-existing,’—(Adam, ‘the son of God :’ Luke, iii. 38), had two principal sons, Swariochesha (Seth), and Atri (Cain). From these descended two races: the Solar and the Lunar races: the children of the Sun and the children of the Moon. These, as already said, Sir W. Jones supposes to be the descendants of Noah—and he gives the whole lists of these two lines (in his fourth volume, pp. 24 to 34), as he received them from Rhadacant, who diligently collected them, he says, from several Puranas; but he says that he himself arranged them in two columns with great attention. From the above expressions used both by himself and Rhadacant, it would seem that the arrangement of the names is partly conjectural. They are classed in the Second, Third, and Fourth ages: which are known to be, 2nd, the Trita; 3rd, the Dwapara; 4th, the Cali, yugs, or ages. This last circumstance at once proves that the Hindus believe them to be antediluvian. But Sir W. Jones has ventured to disregard their opinion. The dates also are given and appended by Rhadacant to some of the names,—the latest of which is 2100 B.C.; and the latest in the third age is 3100 years B.C., viz.,

about the birth of Lamech, and about 770 years before the Flood, and about 180 years before the birth of Noah ; and the prince who is thus said to have been born or reigned, B.C. 3100, was the eighty-sixth in the list of the Solar kings, or dynasties. This, as our author says, sufficiently asserts the theory of these races being antediluvian.

Another remarkable proof of these being antediluvian princes is, that there is no one name given in the first age ; the explanation of which is, that Swaiambuva (Adam) was the acknowledged sovereign of the world during the first age ; and that his children, the races of the Sun and Moon, did not begin to reign till after the first age (400 years) was ended.

It is these lists of Solar and Lunar kings—so collected by Rhadacant, and copied by Sir W. Jones, that our author analyses, and by help of the Hindu histories and commentaries (the Puranas, the Smyrta, Pasupata, Pancharata, etc., composed for the information of the vulgar), has digested them into the following order and history. The authorities and arguments which he uses, which are numerous and intricate, cannot be detailed here, which is only an extract and summary, inviting laborious inquirers to the examination of the interesting and important subject.

The names of the ten patriarchs and Noah in Sanscrit, were as follows :—

1. Adam        Swayambuva . . . . .
2. Seth        Swariochesha . . . . . 1st Menu.
3. Enos        Auttama ; also Iswacu . . . . . 2nd Menu.
4. Cainan      Tamosa . . . . . 3rd Menu.
5. Mahalaleel Raivata . . . . . 4th Menu.
6. Jared       Rama Chandra . . . . . 5th Menu : also Chur'shusha,  
or beaming with glory.
7. Enoch       Parasa Rama . . . . . and Buddha, the Son of Maya.
8. Methuselah Vaivaswata, or Child of the Sun 6th Menu.
9. Lamech
10. Noah       Vaivaswat . . . . . made 7th Menu after the Flood.

It will be observed here that out of the ten patriarchs, only six were Menus before the flood, and Noah the seventh, made so after the flood—exclusive of Adam, who was, distinguishingly, the Menu. The reason is that 'Menu' means ruler of the world, and two of the patriarchs, Enoch and Lamech, never became Menus, because they died in their father's lifetime.

Thus the title 'Menu,' which has been the subject of much controversy, is simply explained.

Several of these have more names than one, which must be understood, to identify the different legends of their history. Remarkable facts are told of each of them.

These names of the patriarchs are found in and selected from the long list of children of the Sun—amounting to 115—identified by their histories related in the Puranas. The whole 115 could not have reigned before the year 2000 B.C. The rest

must have been their contemporaries, either as kings of provinces or brothers. It agrees with the Scripture narration, which, after enumerating the succession of each of the eldest sons, adds, 'and . . . . lived after he begat . . . . — years, and begat sons and daughters.' This was the way in which the ancient history of Moses would naturally epitomize these and other such lists of names.

There are said to have been fourteen Menus, which is thus explained. There were the above six Menus of the Solar race, and there were as many of the Lunar race, before the Flood : this makes twelve, exclusive of Adam. And these, with Adam, who was pre-eminently the Menu, and with Noah, who was made a Menu after the Flood, make the fourteen.

This number of 'fourteen' Menus, multiplied into '857,' the Antara of all the 'ten' Menus in the Solar line, amounts to 12,000 : which is, as shown above, the Day and Night of Brahma, and is to be the duration of the world.

This requires to be further explained. 'Antara' means the duration of life. The antara of the antediluvian patriarchs, or Hindu Menus, is 857 years ; because the lives of all the ten patriarchs added together and divided by 10, give 857 ; thus :—

1. Adam, died aged . . . . .	930
2. Seth . . . . .	912
3. Enos . . . . .	905
4. Cainan . . . . .	910
5. Mahalaleel . . . . .	895
6. Jared . . . . .	962
7. Enoch . . . . .	365
8. Methuselah . . . . .	968
9. Lamech . . . . .	776
10. Noah . . . . .	950
	<hr/> 8573

which, divided by 10, makes the average of their ages—857.

Again, 857 multiplied into 14 = 11,998, *i.e.* 12,000 years.

The employing '10,'—the number of patriarchs in the Solar line, as the multiplier in the one case, and '14,' the Menus in both lines in the other, is one of the arithmetical enigmas of the Hindu system, in which they so much delight, but which are inexplicable to us.

4,320,000, equivalent to 5 days, multiplied into 71, equals 355 days—one Savan year; being a Menwantara; meaning an Antara of Menu: being properly spelled a Menuu-antara.

We may here explain the other Menwantaras, of which there are three more: according to the delight of the Hindu pundits in enigmas of figures.

The above is the common or Puranic Menwantara: on which, our author says, the Hindu cypher is formed.

2nd. The next is the Menwantara of Meya, the Surya Siddhanta. This is of Matires 308,448,000, or year of 357 days; because that number, divided by the matires of a day, or 864,000, gives 357.

Here it will be observed that 864,000, the matires of a whole day and night, is used (Table I. opposite p. 15); but in the former one, 4,320,000 is used; being the number which represents a *half* day of Brahma (Table II. opposite p. 15).

3rd. The Menwantara of Brahma, or prophetic Menwantara, is of Matires 311,040,400; because that number, divided by 864,000, gives 360 days—the prophetic year; that is, creation is fixed at 311,040,000 theoretical years, because that number forms one year, in which nature is symbolically said to become regenerate, and the great principle of life is reproduced at the vernal equinox.

Each of the above three Menwantaras, therefore, represents a year; but a different year: each one of which is used for particular purposes. And the riddle is still further sometimes complicated by the pundits, by, when they have drawn out a quotient in one kind of year, their changing it, for the sake of the riddle, into another kind of year.

But the 4th, the Maha Menwantara, comprehends 857 years—the average life of all the Menus, as drawn out above (pp. 33, 34).

We have thus explained the different senses in which the Menus are reckoned, according to which

they are 7, 10, or 14. We have enumerated and explained the different kinds of Menwantaras. We have also explained the different kinds of years which are in use.

It will be convenient, now, to give what explanation we are able, of the Avatars : events, or persons, or prophecies, or otherwise, upon which there has been much conjecture, but no certainty. Our author himself does not make it entirely clear.

Avatar, and Avatara, are two different words. An Avatara was the person, the individual, who was the subject or performer of the Avatar. An Avatar was the exploit or performance of the Avatara.

There are ten avatars and avataras. Nine are past ; the tenth is to be the last incarnation of Vishnu, the redeeming spirit at the Calci avatar: at the end of the fourth, the Cali age—to judge the world.

The nine avataras, says our author, are *collectively* the nine patriarchs succeeding Adam ; of which Noah (Vaivaswata) was the last ; but, *individually*, they are mercies afforded to mankind by the redeeming power.\* They are not, he says, in chronological order—the first not being first in point of time, though they are assigned, distributively, to several patriarchs.

The four ages being in the proportion of 4, 3, 2,

\* Vol. i. p. 183.



and 1, viz., the Crita age, 400 years ; the Trita age, 300 ; the Dwapara, 200 ; the Cali age, 100,—Four of the Avataras or Patriarchs were born in the 1st age, viz.,—Seth, A.M. 131 ; Enos, A.M. 236 ; Cainan, A.M. 326 ; Mahalaleel, A.M. 396. Three born in the 2nd age, viz., Jared, A.M. 461 ; Enoch, A.M. 623 ; Methuselah, A.M. 688. Two born in the 3rd age, viz., Lamech, A.M. 873 ; Noah, A.M. 1057. But respecting this last the Hindu records inform us that the 9th, a Buddha avatara, commenced at the beginning of the 4th instead of the conclusion of the 3rd age.

It will be well, here, to copy the brief description of the Avatars, or rather allusion to them, in the *Ode of Jayaveda* ; for it can hardly be called a description, as many more particulars of them are given elsewhere. Jayadeva's ode seems rather to be an allusion to principal points which are already known to the reader. And it must be borne in mind that the authors of the commentaries were themselves inquirers, and only imperfectly acquainted with the mythologies which they endeavoured to explain. It is a question whether the most learned pundits are themselves more than inquirers and students of the Vedas. And they are not all agreed in their chronological arrangements.

The *Ode of Jayadeva*, describing the ten avatars :—

1. Thou recoverest the Veda in the water of the ocean of destruction, placing it joyfully in the bosom of an ark fabricated by thee! O Cesava, assuming the body of a fish, be victorious, O Heri, Lord of the Universe.

2. The earth stands fast on thy immensely broad back, which grows larger, from the callous occasioned by bearing that vast burden. O Cesava, assuming the body of a tortoise, be victorious, O Heri, Lord of the Universe.

3. The earth placed on the point of thy tusk, remained fixed like the picture of a black antelope on the moon. O Cesava, assuming the form of a boar, be victorious, O Heri, Lord of the Universe.

4. The claw with a stupendous point in the exquisite lotos of thy lion's paw is the black bee that stung the body of the embowelled Hiranyacasipa. O Cesava, assuming the form of a lion-man, be victorious, O Heri, Lord of the Universe.

5. By thy power thou beguilest Bali, O thou miraculous dwarf, thou purifier of men with the water (of Ganga), springing from thy feet. O Cesava, assuming the form of a dwarf; be victorious, O Heri, Lord of the Universe.

6. Thou bathest in pure water, consisting of the blood of Chatriyas, the world, whose offences are removed, and who are relieved from the *pains* of other *births*.\* O Cesava, assuming the form of Parasa Rama; be victorious, O Heri, Lord of the Universe.

7. With ease to thyself, with delight to the Genii of the eight regions, thou scatteredst on all sides in the plain of combat the Daemon with ten heads. O Cesava, assuming the form of Rama Chandra; be victorious, O Heri, Lord of the Universe.

8. Thou bearest on thy bright body a mantle shining

\* Denoting that those who believe in the revealed religion of their incarnate God, Parasa Rama, would be exempt from transmigration, to which others were subject.

like a blue cloud, or like the water of Yamuna, tripping towards thee through fear of thy furrowing ploughshare. O Cesava, assuming the body of Bala Rama; be victorious, O Heri, Lord of the Universe.

9. Thou blamest, O wonderful, the whole Veda, when thou seest, O kind-hearted, the slaughter of cattle prescribed for sacrifice. O Cesava, assuming the body of Buddha; be victorious, O Heri, Lord of the Universe.

10. For the destruction of all the impure, thou drawest thy cymetar like a blazing comet, how tremendous! O Cesava, assuming the body of Calci; be victorious, O Heri, Lord of the Universe!

In explanation, then, of the nine first avatars, our author says (vol. i. p. 102), the 1st, 6th, and 9th, as celebrated by Jayadeva, allude to Buddha the son of Maya (Enoch), and the prophecy of the deluge:—although the 9th equally alluding to the actions of Buddha the son of Jina (Noah), in whom the prophecy was fulfilled, is usually termed the Buddha Avatar. The 2nd and 3rd treat exclusively of Buddha the son of Maya (Enoch), who described the fall of man, and prophesied of his redemption. The 4th, 5th, 7th, and 8th, are elucidatory of the religious wars carried on by the children of the Sun against the idolaters, the children of the Moon, during the early part of the old world before the general apostasy.

At vol. i. p. 112, the author thus describes them: The three first avatars are continuations of one subject, the prophecies of Enoch. In the

first, Buddha the son of Maya (Enoch), preaches repentance ; explaining that as the fall of man was a type of death, his own translation to heaven should be a type of the resurrection and life eternal. This subject is explained and continued in the second avatar, under the symbol of the amrita, or water of immortality, which the Prophet ensures to all those who become regenerate and are born of the Gayata or Spirit. In the third is portrayed the final overthrow of Satan at the end of the days, or present age. Here the prophet is depicted as Atlas\* treading Satan under his feet, and supporting the world against all the machinations of the prince of darkness.

At vol. i. p. 183, he says : ‘ The fourth is the first illumination of man by a portion of the Divine Spirit. The commencement of the antara of this avatara is stated as coeval with the return of the race of Atri (Cain). And this is Mahalaleel, the fourth in descent in the line of Seth.’ ‘ Mahalaleel ’ denotes an illumination of the deity. The birth of Mahalaleel was A.M. 396, the antara or birth and career of the fourth avatara.

\* Eusebius records from Eupaternus that the Babylonians believed Enoch to be the great Atlas, the promoter of a new system of astrology, or what we call astronomy. This is an example how religion is always perverted to human science and philosophy. What is here considered to be astronomy is no doubt the knowledge of God and the doctrine of immortality and heaven, which Enoch taught, as will be shown presently.

‘The sixth represents the incarnate God, or this Buddha as the divine Rama. The ninth Buddha the son of Jina, the prince who was saved in the ark. The intervening avatars represent the heroic actions of those patriarchs who opposed the growth of idolatry in the old world,—so placed as to correspond with the events, without any regard to primogeniture, in the avataras who performed them.’

In sculpture, the three first avatars are thus represented. (See Maurice’s *History of Hindostan*.)

1. In the Matsya, the fish avatar, the first avatar, the prophet Buddha\* is depicted as issuing from the mouth of a fish, and in the act of prophesying.†

2. In the second, or Courma (tortoise) avatar,

\* This must be Buddha, the son of Jina (Noah). Jayadiva’s Ode says, O Cesava, assuming the body of a fish, not issuing from the mouth of a fish. But this is all the same, for the picture in Maurice is of a man coming out of a fish, which forms his lower part; and Dagon, the fish-god, was half man, half fish.

† As before stated, Enoch and Noah are confounded, or both introduced in this Avatar, which is a prophecy by Enoch of Noah saving mankind in the Ark, who therefore is seen issuing from it. He holds in his hand a book, which Maurice says is the Vedas which he has recovered, or preserved. Our author seems to consider it as representing him prophesying. This Avatar is depicted in Maurice’s *Indian Antiquities*, vol. ii. opposite p. 261.

the same divine spirit is depicted in the act of foretelling the resurrection, or life eternal, to all those who worship the living God. Those, he says, that assist in the great work, the adoration of the Great One, shall obtain the water of life (the amrita); or those that lead a new life, and are born of the Gayatri (the Spirit) shall inherit eternal life.\* This avatar, in its pristine purity, is a most sublime history of the prophecies of Enoch, or the promises of God made to man by this prophet. In the sculpture representation, a tortoise is engraved, supporting on his back the pillar of truth (? divine truth), surmounted with the leaves of the flower of the lotos, on which, as at the creation, Narayana, the Lord Heri, is placed. Round the pillar is entwined the great serpent, representing a cord, by which the pillar is moved as a churning-machine, until the immortal liquid is produced, —denoting that by truth alone could immortality be procured. The Hindus believe the first man, the son of the self-created, to have been born immortal, but to have forfeited his claim to immortality by disobedience. It is therefore said, that in consequence of the curse brought on mankind, ‘every Soor and Assoor was in the greatest con-

\* I have shown in my *Excelsior* that Enoch’s ascension taught mankind that there is a heaven and future life, being the revelation imparted in the second thousand years of the world. The Hindus say that Enoch taught the truth of eternal life, and proved it by his ascension.

sternation ; every effort to procure a repeal of the dreadful decree proved abortive, and all considered death eternal as inevitable.' Then the divine spirit becoming incarnate in the person of Buddha, the son of Maya (Enoch) encouraged them to a perseverance in virtue, by an assurance that 'he would give vigour to those who co-operated with a pure heart in the great work'—the work of salvation, the search after truth. Thus encouraged, the Soors and Assoors, the two great lines of the Sun and Moon (described by the Egyptians as divinities and demigods) resume their work, until by the influence of the divine spirit, the Amrita, the water of life (immortality), was obtained. During the churning of the milky ocean, were thrown up the eight great blessings, symbolical of the prophecies or revelations of Buddha. They are placed in the following order :—

1st. A golden float, in the form of a crescent, emblematic of the ark, but often mistaken for the moon.

2nd. The second relates to the second birth. The Gayatri, or divine mother, is represented by a pious female, supported on the lotos, offering up prayers and thanksgivings to the prophet, as Narayana, in the words of that verse which is considered the most sacred in the whole Veda :  
'Let us adore the supremacy of that divine\* Sun,

\* Opposed to the visible luminary.

the Godhead,\* who illuminates all, who re-creates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding. aright in our progress towards his holy seat.' This text, which is named the Gayatri, is believed by the Hindus to have been pronounced nearly five thousand years ago.

3rd. The next, the third blessing, is depicted in sculpture by a pious Brahman in the act of worshipping I AM, or OM, the eternal ONE. This figure is evidently intended to represent a portion of the divine spirit animating the person of the seventh Avatar, Rama Chandra.

4th. The fourth blessing, or prophecy, was described by a white horse, with seven heads, which in other writings are termed cherubs, or wives of the deity, denoting that the eye of the Eternal was equally watchful over the other seven parts of the world, over which the avataras presided as guardian-angels, as over that favoured land in which the prophecy was made.

These four blessings are figuratively said to have attached themselves to the Dews or Soors, keeping always in the race of the Sun. For the four prophecies or instructions relative to the ark ; to the Gayatri, or second birth ; to the true worship of the Great One ; together with the seven candle-

\* ' Bharges,' a word consisting of three consonants, derived from Bhato, to 'shine:' Ram, to 'delight:' Gam, to 'move.'



sticks, or churches, which were to enlighten the whole world, are said, in the antediluvian world, to have kept in the Solar path,—the path of the true believers, or race of Seth.

5th. Next follows the jewel Cosebouth, the emblem of divine light diffused throughout the universe,—the glorious gem, said to have been constantly placed on the breast of Narayana for the purpose of enlightening the *whole* world ; the gem whose radiance was not only intended to enlighten Vaivaswat in the ark, but all his posterity in the new world. This glorious gem, or divine precept—the light of religion—was followed by, 6th, the Tree of Plenty, and 7th, the Cow kam-deva :—the first denoting that the curse pronounced upon the earth at the fall of man, was recalled by the mediation of the Saviour of the world ; and the latter, that every earthly good was proffered to those who worshipped the living god ; but so little mindful were mankind of this blessing, that the divine Cow became totally neglected, when the race of Atri succeeded to supreme power ; and being reduced to three legs, at the end of the third age, she ascended to the paradise she had left, when Dherma was translated to heaven.

These seven blessings were followed by, 8th, the Dhan,—the divine bow, which could be drawn only by the Almighty, and which allegorists have personified as a Soor, named Dhanwantara, holding

a cup which contained the Amrita, or water of life. But the Dhan-antara, or the Antara of the Dhan, denotes the time of the prophet ; for the symbol in sculpture is that of the martial bow with which Narayana overcame Maddhu, and restored the Amrita to the Soors, or followers of the living god.

3. In the third, the Vara (boar) Avatar, the redeeming power is depicted as ascending from hell, whither Herinacheron (another name of Satan) had carried the earth, and whither the divine spirit pursues him, recovers the earth, and returns, as Atlas,\* supporting the world on the tusk of a boar, which he restores to the Devatas and Rishis (saints). This Avatar denotes that, by the fall of man, the world became subject to Satan ; but by the mediation of the preserving and redeeming power it was reclaimed.

These avatars, the Fish, the Tortoise, and the Boar, the Brahmans inform us, were Maya, or divine delusion,—the lord Heri being all in all. And these three avatars, our author informs us, properly understood, contain the history of the three first ages ; and these prophecies and instructions the Hindus believe to have been made through the great Buddha, or prophet.

No information or particular description of any but these three avatars is given here, or in Mau-

\* The Babylonians suppose the first Atlas and Enoch to be the same.—EUSEBIUS, *Præpar.* lib. ix. chap. 17. (See note p. 40.)



BIBLE CHRONOLOGY.

AVATARS.	AVATARS.	PATRIARCHS.		YUGS.	SS. NAMES.	
		AGED.	DIED A.M.			
		930	931		1. Adam . . .	
1st. Matsya : fish avatar	1	{	912	1043	{	2. Seth . . .
2nd. The Courma : tortoise avatar; the Amrita, water of life recovered.	2		905	1141		3. Enos . . .
3rd. Vara : the boar avatar	3		910	1236		4. Cainan . . .
4th. The Lion : sing avatar	4		895	1291		5. Mahalaleel Illumination of God (i. 11) The Sing-avatar (i. 19)
5th. Dwarf, with water of Ganga	5		962	1423	{	6. Jared 7th Avatara (i. 201)
6th. Blood avatar	6		365	988		7. Enoch 6th Avatara (i. 201)
7th. Defeat of demon with ten heads. Rama Chan- dra.	7		968	1656		8. Methusael . (Methuselah)
8th. Blue mantle-like water of Yamuna. Bala Rama.	8		776	1651	{	9. Lamech . . .
9th. Sacrificer of cattle : Buddha.	9		950	2007		10. Noah . . .
		8573 ÷ 10 = 857				
10th. Calci avatar, having sword to destroy the wicked.	The 10th will be Calci, in the Calci Avatar, at the end of the Cali Age, or A.M. 6000.		}			

=900 years. A.M. 901  
is the 1st. year of  
the Cali Age, which  
goes on to the end  
of time.

\* Applied to Cainan, though he was not the first Avatara (vol. i. p. 85). Satya mean

HINDU CHRONOLOGY.			
BORN A.M.	HINDU NAMES. SOLAR RACE.	MENUS, OR THE RULERS WORLD IN THE SOLAR TIME.	LUNAR RACE.
1 —	Swayambuva: Satarupa: Eve .		
131 —	Swariochesha . (Casyapa, who descended from light, or the sun) (i. 173)	1st Menu . . .	1. Atri (Cain)
236 —	Anttama . . . (also Iswacu, the 1st of the solar race) (i. 319)	2nd Menu . . .	2. Budha (Enoch) (i. 141)
326 —	Tamosa . . . (Satyavatar)*	3rd Menu . . .	3. (Yayati) (i. 281)
399 —	Raivata . . . (Dasaratha)	4th Menu . . .	4. Dushmanta (i. 142, 190)
461 —	Rama Chandra . . . (also Cha'eshusha, i.e. beaming with glory) (i. 159)	5th Menu . . .	5. Bharata (i. 142, 200)
623 —	Parasa Rama: also Maru (exempt from death) Buddha, the son of Maya (i. 148, 205)	Translated 435 years before his father's death (i. 201)	
688 —	Vaivaswata, or Child of the Sun .	6th Menu . . .	6. Yudishthir (i. 143, 149, 205)
873 —	. . . . .	Died before his father	Paricsit, B.C. 3100 (i. 149)
1057 —	Vaivaswat . . . . .	Made 7th Menu† after the Flood. There being six Menus also in the Lunar line, these (6+6) with Adam, who pre- ceded both lines and with Noah, make up the fourteen Menus.	

\* 'first.' † The eighth person, with Swayambuva (Adam), 2 Pet. ii. 5 (i. 299).



rice's *Antiquities*; but Maurice informs us that there is a book in the library of the Society of Antiquarians, which gives a description of all the nine that are past (Maurice's *Indian Antiq.*, vol. ii., p. 268). And Maurice himself has pictured them in the first volume of his *History of Hindostan*: probably from the above-mentioned book.

It is clear, however, from the above passages, that the avataras were not in fact the ten patriarchs of the antediluvian world,—though the Hindus, who delighted in coincidences and correspondences, theorised that they had a mutual reference and identity,—but the three first being prophecies, it is likely that they were all prophecies and doctrines of the fall of man, his corruption, and punishment in the deluge; and of the saving of mankind in the ark; and his future redemption and restoration by the operation of the Holy Spirit, and through the incarnation of a divine mediator. The last of the ten, the Calci Avatar, relates to the final judgment.

More need not be said of them, therefore; but the following Table IV. may be formed, from the above authorities, of the succession and theoretical offices and attributes of the ten patriarchs. After which, we may give some detail of the history of the antediluvian world, as drawn from the Hindu legends and chronology.

We are now prepared to give an outline of the

historical events which are recorded in the chronological enigmas and legends of the Hindus, which are culled from the different commentaries on the Vedas,\* the Shasters, Puranas, the Smryta, Pasupata, Pancharatra, and other works composed for the information of the lower casts ; and from their religious treatises,—as the Bhagavat Gita ; their poets, of whom Jayadeva was a principal one ; their mythological hymns, of which the Rig Veda (now translated) is a collection.

The Vedas—at least the earliest—were written before the Flood, whether they were revealed to Adam or to Enoch. The first is almost illegible even to the learned Brahmins, and all the three first are little understood.† The fourth, called the Veda of Vedas, is more recent, and is that only which is generally read. Moses, in his brief epitome, seems to have given a plain, intelligible solution of them, but his account is so succinct that it leaves many necessary facts to be presumed and explained ; and this promises to be done in a great measure by an examination and solution of the problems and legends of the Hindu Chronology.

\* Vol. i. p. 5. † Vol. i. pp. 3, 6.



## ANTEDILUVIAN HISTORY

AS PRESERVED AND SYSTEMATIZED IN THE

## HINDU CHRONOLOGY.

ADAM (Swayambuva—the son of the Self-Existing) was the recognised governor of the world for 900 years: that is, during the three first ages—the Crita, the Trita, and Dwapara ages, (viz., 400, 300, and 200 = 900 years)—after which the world was divided under two dynasties, of the Solar and Lunar races: that is, the sons of Seth (Casyapa),\* and Cain (Atri), respectively.

The race of Atri (Cain) returned from their banishment about the year A.M. 420, and they conquered the race of Seth and took the dominion.† And between them there were continual

\* Also named Swariochesha. See Table IV.

† Cain came back on account of a drought which depopulated his own country (vol. i. p. 185). According to Berosus he began to reign A.M. 474, and in A.M. 928 he and his race, viz. that of Alaporus (Cain) became the rulers of the world in

wars, sometimes one and sometimes the other being uppermost; but generally the race of Atri was dominant. The races intermarried; gradually the race of Seth became as corrupt as that of Cain, and became worthy to be destroyed with them in the Flood. The name of the city, or country, where Cain lived in his banishment was Dravira in Chaldæa; that of Seth, to which Cain returned, was Casi (the splendid city), the capital of Cush-andweep, where Adam reigned; from which Seth was expelled, and retired to the Mandara Hills, called the Holy Mount.\*

Out of these four ages was formed the theory or tradition of the Golden, Silver, Brazen, and Iron ages. In the third, the Dwapara age, the vices and virtues of mankind are said to have been equal. In the Iron age we know the earth was filled with violence, and they were slaughtering one another; and there is one great war parti-

succession to Alorus (Adam) till the flood. At his return, and in consequence of the drought, he established the worship of the sun: which idolatry was called, the stealing of the Vedas. But afterwards he deposed the sun and moon—the Solar and the Lunar dynasties—and appointed other gods in their stead (pp. 185–7). According to Sanchoniatho, a new kind of fire († of religion) was created: men began to consecrate their ancestors (p. 188).

That Cain came back to the place, the valley, where Abel was killed, and that the race of Seth retired to the mountain on which Adam was buried, is related by Rabbi Gidalier, by Elmachinus, and by Euty chius (1.308).

\* Vol. i. p. 185.

cularly mentioned, the Mahabarat. This was probably the war of the Titans;—and for these deeds of wickedness and violence the destruction of mankind was sent, for purification of the world and for punishment. But it must not be supposed that there were not good people in the world, even in the Lunar line, the race of Atri (Cain), as well as of Seth, and in the progeny of their intermarriages. Enoch was the son of Jared (Ramah Chandra) the son of Mahalaleel, by a wife of the Lunar race, as has been seen in the Table II.; Chandra being a patronymic of the Lunar race.

At this time was sent Enoch (Parasa Rama), the great Buddha, or Prophet, to preach the coming flood, and to reclaim the world from its apostasy. Buddha means a prophet: Budha with one 'd,' means only a holy man, a saint.

There were four great Buddhas: 1. Adam (Swayambuva); 2. Enoch (Parasa Rama), Buddha, the son of Maya; 3. Noah (Vaivaswat), Buddha, the son of Jina; 4. Moses (Crishnu); \* called the Black Shepherd, not from his own colour, but because he taught and worked miracles among the people of the South, of dark complexion.

Enoch was sent to preach repentance to the world from its idolatry and apostasy. He is supposed by the Hindus to have been an incarnation of the Deity; and he is said to have been absent

\* Often confounded with Vishnu.

from heaven a day and night of Brahma : that is, a whole year of days,—a day for a year ; viz. 365 days ; and 365 years is the life ascribed to him in our Bible, before his ascension. The world is said to have been divided at that time into three great empires, viz., 1. Ayodhya ; 2. Pratisht'hana ; and 3. Magadha. The third was the seat of empire of the Solar race, the descendants of Jarasundha, the apostate son of Dasaratha (Mahalaleel), (pp. 210, 211) ; the first was possessed by the Lunar race, the descendants of Cain ; and the second by the Titans—a race with whose name we are familiar in the Grecian poets—and which, according to the Hindus, were a second branch descended from Jarasundha—of the Solar race, a brother of Rama Chandra (Vol. I. p. 211). These three great and distant empires Enoch is said to have visited at intervals of fifty years each. But his preaching and prophesying were listened to by neither ; and therefore the Deluge was prophesied to be impending at the end of seven days : that is, in the year of the world 1656, as has been explained above, p. 27. That he must have prophesied the nearly approaching Flood, as well as the Final Judgment, no one can well doubt who reads the mention made of him in the Scriptures ; but it served the purpose of Jude only to mention his prophecy of that which was then future, the Day of Judgment. He is also said to have preached

the doctrine of a future and eternal life, and foretold that it would be proved by his ascension, which came to pass.\*

The sins for which the Flood was sent, viz., the idolatrous worship of the Sun (Vol. I., p. 187), were called in their figurative language the loss of the Vedas. These are seen recovered in the hand of the fish Avatar. Of this the fish Avatar represents both the prophecy and the fulfilment.

Noah is said to have taken the seven Rishis with him and preserved them in the Ark. These our author says in one place, were not the family of Noah, but the doctrines of the Veda; in another place he calls them the saints.

Noah had two wives. His second wife, the mother of Ham, who went with him into the Ark, was of the Lunar line: of the race of Cain. She is supposed to have been Naamah, the daughter of Lamech, of the family of Cain. (Vol. I., p. 212.) The Cainites' seat of empire was at Dravira, in Chaldea; and the Hamites, after the Flood, kept principally in that neighbourhood. The family of Mizraim, who settled in Egypt, were another branch: as we know were the Cushites or Ethiopians.

The principal city and seat of the Shem-ites,

\* I have suggested this as the special revelation of the second thousand years of the world, in connexion with the ascension of Enoch at the beginning of the Millenary, in my *Excelsior*.

was Magadha, which is Behar, the almost extreme eastern province of Hindostan, the same which was the antediluvian seat of the Solar race. The Solar line was continued here in the race of Shem till the usurpation of the empire by Pradyato in A.M. 1902, which was B.C. 2100. (p. 211.) From the usurpation of Pradyato the Indian history and chronology is regular and unquestionable. Rhadacant, the most diligent historian, copied from the records of Pradyato. (1.220.)

The intimate connexion and continuity of antediluvian and post-diluvian history is little understood. But they are brought together in immediate connexion and continuity by all the most ancient historians—by Berosus, Sanchoniatho, Manetho; and most of all by the Hindu history and chronology. It is implied in the Mosaic history; but misapprehended and unperceived through the elliptical form of the Scripture narrative,—being selected and epitomized for the one special religious purpose of leading the world up to the doctrine and work of redemption.



HEBREW.	HINDU.	
	SOLAR LINE.	LUNAR LINE.
Adam . . . . (the Son of God)	Swayambuva . . . . (Son of the Self-exist- ing)	. . . . .
Seth . . . .	1. Swariochesha . . . . (Founder of Magadha) (i. 211)	1. Atri . . . .
Enos . . . .	2. Auttama . . . .	2. Budha . . . .
Cainan . . . .	3. Tamosa . . . . (Satyavatar) (pp. 82, 85, &c.)	3. Yayati. . . .
Mahalaleel . . . . (married a Daughter of the Lunar line, viz., the Widow of Bha- ratta) (p. 73)	4. Raivata . . . .	4. Dushmanta . . . .
Jared . . . .	5. Rama Chandra . . . . (p. 104) (Churshusha, or Beaming with Glory) (i. 283)	5. Bharatta . . . .
Enoch . . . .	Parasa Rama	
Methuselah . . . .	6. Vaivaswata, or Child of the Sun	6. Yudishthir . . . .
Lamech . . . .	. . . . .	Paricsit . . . . (A.M. 901 B.C. 3001)
Noah . . . .	Vaivaswat . . . . (also called (as Cainan) Satyavatar) (p. 90) (Saved in the Ark) (i. 284)	. . . . .

\* Died 515 years before the Deluge, A.M. 1140.

Adam lived . . . .	931
Seth „ . . . .	112
Enos „ . . . .	98
	<u>1141</u>

Therefore it is likely that the Chinese antediluvian princes w



CHALDEAN. According to Abydenus, Apollodorus and Alexander Polyhistor, from Berossus. (In the Lunar Line.)	EGYPTIAN. From the Old Chronicle and Manetho (i. 287).	CHINESE. From Couplet (who makes Fo-hi, Noah).
Alorus . . .	Helius . . . (Son of Hephaiston, i.e. of the Living God) (i. 285)	1. Fo-hi (called Tyen-Ysi, i.e. Son of Heaven)
1. Alaparus . . .		2. Shing-hang, Third Son of Fo-hi (Seth) (i. 323).
2. Amillarus . . .		3. Whang-ti,* whom the Chinese put at the head of the Dynasty. See Iswacu : Table II. (i. 319)
3. Amenon . . .		4. Shan-han.
4. Megalanus . . .		5. Chwen-Hyo. The Dasaratha of India—Mahalaleel of SS. who ruled over both lines for 155 years (i.322).
5. Daus . . .		6. Ti-co.
6. Anodaphus . . . (Apollodorus puts Adoreschus instead of his Son Anodaphus)		7. Cie. The reign of the 7th Emperor ended with the Deluge (Methuselah).
Sisuthrus . . . (Saved in the Ark : Apollodorus, Abydenus, Alexander Polyhistor) (i. 284)		8. Yau. The first post-diluvian Monarch. But said to have commenced his reign A.M. 1649, because his Father died then. Called the Flood of Yau.

Called in the Old Chronicle the reign of the gods (i. 285) :  
Six Demigods in the race of Seth ;  
Six Demigods in the race of Cain ;  
= 12.  
These, with Helius and Cronus, make fourteen, same as the Hindu Menus.

The dates of the four remaining Kings uncertain :  
Fo-hi lived  $817 + 115 = 932$  years.  
Shin-wang . . . 108 "  
Whang-ti . . . 100 "  
1140 "  
ere of the race of Seth ; perhaps the post-diluvian of Japhet (i. 318).



TABLE V.

This Table shows how the antediluvian dynasties of Sanchoniatho, Berosus, the old Egyptian chronicle, Manetho, and the Chinese, all agree with those of the Hindu chronology. Sanchoniatho is supposed to be the most ancient historian, after Moses and the Vedas ; he was the historian of Phœnicia. Berosus, the Chaldean priest, had access to all the Babylonian records in the time of Alexander. His history is quoted by Apollodorus, by Abydenus, and Alexander Polyhistor ; and and through them by Eusebius, from whom we have the extracts recorded in *Cory's Fragments of Ancient Histories*. For the Old Chronicle of the Egyptians, and Manetho, the historian of Egypt, we are indebted to the same author.

The most observable thing is, that they all record the Flood ; and all profess to give account of the dynasties prior to that event, except Sanchoniatho and the Old Chronicle. The Old Chronicle, however, mentions the same names as Manetho, with a manifest identity ; and Sanchoniatho mentions Cronus, who was Noah ; and Sanchoniatho

is reasonably conjectured to have omitted the Flood because it was caused chiefly by the sins of Cain and his family, from whom Ham, the father of Canaan and the Phœnicians, was descended. According to all the Chaldean authorities Xisuthrus was Noah; and his predecessors may be readily identified with the Patriarchs in the line from Adam to the Flood: except that the monarchs in the Lunar line—the race of Cain—are preferred, as being of the family of Ham, which was that of the Chaldeans and Egyptians. Thus the most ancient histories with which we have been familiar, with exception of the Bible—which is a continuation of the history of the family of Seth,—are those of the races of Ham and Cain: and thus sacred and profane history have been kept distinct from the earliest to recent times. In later times we have become acquainted with Chinese history; and now the Hindu chronology and history, confirmatory as it is of the Mosaic history and chronology, offers itself to be brought into account.

The Bible history is by far the most authentic, detailed, consecutive, and complete. Its object has been distinct. Its object has been revelation—the publication of religion and of truth. That of the Hindu system and writings has been indeed the perpetuating of truth,—but truth enfolded in learned and abstruse enigmas, so as to conceal it from the common multitude: that of

the rest of profane history has been the recording of worldliness and worldly empires and wars. The history of religion—which is the proper study and business of man—confirmed and glorified as it ultimately will be by all profane histories and testimonies, rightly interpreted, will at length be accepted and used as the authentic and approved history of empires and of mankind.

I have thus endeavoured to redeem from oblivion this remarkable book, and given some account of its contents. I have endeavoured to arrange its ill-written and ill-digested information into a form which shall make it intelligible and interesting, and which shall invite some other Biblical archæologists to examine further, and make themselves acquainted with and digest the materials furnished and referred to by the compiler of this treatise. If upon examination his system is found to be correct,—and such and so many arithmetical problems so fitting into and depending upon one another, seem to prove themselves—then it is apparent that such a subject ought to be further pursued, and a new field of research and study is opened before historical antiquarians. The scientific examination and questioning, the doubting and confirmation of Bible history and truth, is one of the great topics and businesses of the day. The Bible is upon its trial : no matter can be of greater

importance and interest than its denial or confirmation ; and the elucidation and confirmation of its compendious history, by additional testimonies from parallel histories, must be matter of highest moment and satisfaction.

At my age I cannot pursue the subject myself. Though once a proficient in mathematics, the above analysis and arrangement has cost me more pains than almost any inquiry that I have taken in hand : and they are many.

I have scarcely alluded to anything that is in the second volume.\* But I hope to inaugurate an inquiry into much more than this author propounds. If the Brahmins have given him the knowledge which he here retails, there must be books or traditions by which it has been perpetuated. Sanscrit scholars must be induced to find out these authorities. Sanscrit learning is now pursued systematically. There is little doubt that Asiatic literature and the Asiatic exercise of mind will take its important place, and become an essential leaven in the thought and conscience of the world. The Vedas are now being translated by Max Müller ; the Shasters, Puranas, and other commentaries, will be better known and studied ;

\* Copies of this work are in the British Museum and in the Cambridge and Oxford University Libraries, where they may be read. Besides these I have been able to find no copies except those which have come to my possession.

and there are Sanscrit Professors and classes both at Oxford and Cambridge. Asia and Europe must interchange thought and knowledge; and everything out of antiquity is being brought to light and utilised. While the world (or the Age) is being brought to a close, modern science is joining hands with antiquity—the serpent is biting its tail—and all time is being brought into one circle.

I have felt it a duty—before I die—to contribute this endeavour toward the consummation.

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